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ANIMADVERSIONS

ON

George Keith's

ACCOUNT

OF

A National Church, &c.

Humbly Presented to the

Bishop of *LONDON*,

AND ON

George Keith's Advertisement

Concerning the same.

LONDON, Printed in the Year, 1700.

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ANIMADVERSIONS ON *George Keith's* Account

Of a National Church, &c.

IN his *Advertiſement* at the end of his Third Sermon, after Ordination, Preached at St. *Helen's*, *May* 19. 1700. he complains, *That in a Printed Sheet, called,* Mr. *George Keith's* Account, *&c.* (as aforeſaid) *is ſome Quotations long ſince Retracted and Diſowned by him, in a Book publiſhed, called,* George Keith's *Retractations*; and calls it, *The Quakers Cheat and Abuſe, that are* (he ſaith) *ſtill Charging him with Errors he hath Retracted*; and then cries out againſt the *Blindneſs, Hardneſs of Heart, and Obſtinacy, that hath befallen them*; and complains, *they ſeek to Defame and Abuſe him, for his Retracting his Errors.*

Animad. I have therefore Examined the Quotations, and find them right; and have alſo reviewed his Retractations, and do not find he hath been plain and particular therein. But ſeeing he now grants they are Errors, may I not conclude then the contrary is Truth? And then let them, if he pleaſe, be read contrary, and ſee how he likes them.

Example.

Concerning a National Church.

He doth (now he's turn'd Churchman) acknowledge, That a National Church can be a true *Church of Christ*, and that Men ſhould make Prepoſterous haſte to make Nations *Churches*, by meer humane Law and Power; and that bare humane Laws, Edicts and Decrees, will do it; and indeed this hath **not** been the Ground and Riſe of all Perſecution that hath been in *Chriſtendom*; and thoſe that will have a National Church, would not have others bow to, and joyn with them, and never was a *Perſecuting Church*, it is not in her very *Nature:* So it cannot be always exceeding Hypocritical, ſeeing it begetteth Thouſands to be its Children and Members, by **meer Will** and **Power** of Man, which doth not at all make *Hypocrites*.

Concerning the Teachers.

Now he is become one, and pretends to Diſown what he formerly writ: Read that the contrary way thus,

The *Teachers* have not been generally, and for the moſt part, *Self-ſeeking*, *Worldly-minded Covetous Men*, who loved *Pleaſures* and *Riches* more than *God*. And this the *Magiſtrate* did *not* well know, and ſaw not that the beſt way to prevent them, was to **Bribe** *them* with *Augmentations* and *Benefices*. —— The Preachers of the *Waldenſes* were not moſt of them *Lay-men*, and wrought not with their Hands; *as the Teachers of the Primitive Church did* not, but had *Stipends* or *Sallaries*, and *Preached* not Freely again. If People once were Perſwaded and Convinced, That God did not *Teach*, nor would not *Teach* them; and then *up* ſhould all the *Proud*, *Lording*, *Lofty Clergy*, *with their many Degrees of Doctorſhips*, *Lordſhips and Maſterſhips* go.

Animad.

Animad. And now he is willing to *go with them*, altho' he declared, It lay upon him from the Lord **to depart from them**, being generally Men void of all Sense and Feeling of God, that had Framed and Invented perverse Doctrine, for their own *Gains* and *Ends*, as he now doth. But not to proceed to farther Examples of this kind, let us consider, whether G. K. did ever, or doth, judge Baptism with Water, as used in the Church, of which he is now ordained a Preacher, and the Sacrament, Articles of Faith, or are any of the Fundamental and Essential Doctrines of Christianity; because he hath declared in his Preface to his *Retractations* thus, *viz.* 'I have not here, 'or elsewhere, Retracted nor Renounced any one Asser-'tion contained in any of my former Books, that ever 'was by me Judged an *Article of Faith*. And in p. 4, 5. of his *Retractations*, he saith, 'I have an Infallible Faith 'and Perswasion, touching the Fundamental and Essential 'Doctrines of Christianity.

Therefore he having said, 'That Baptism with Water 'is not meant, because not expressed, nor by any true and 'just Consequence is proved to be meant, in *Mat.* 28. 19. Neither this Assertion, nor any other in any of his former Books, is (that ever was by him Judged an Article of Faith) Retracted. *Truth's Defence*, &c. p. 135.

Again, 'I still adhere to my former Advice, That no-'thing be required by one sort from another, as an Ar-'ticle of Faith or Doctrine, in common to be believed, 'but what is **expressly** declared in the Scriptures, in **plain** 'and express Scripture-Terms. *Retract.* p. 34.

Animad. To try his Sincerity, or shew his Deceit, let him that would Say and Unsay, prove from what is expresly delivered in the Scripture, and in plain and express Scripture-Terms,

1. That Baptism with Water is meant in *Mat.* 28. 19.
2. That Infants are the Subjects intended.

And

And let him bring plain and expreſs Scripture for the uſe of the Sign of the Croſs in Baptiſm, and requiring Godfathers and Godmothers, if he can, and obliging them to promiſe and vow Three things in the Childrens Name, That they ſhall forſake the Devil and all his Works, *&c.*

And let him, by Scripture, and from what is expreſly delivered therein, in plain and expreſs Scripture-Terms, anſwer the Queries *he* put, and printed, concerning the *Sacrament* of the *Lord's Supper*, ſo called, or for ſhame forbear his *Prating* and *Printing* againſt thoſe that, by the Rule he lays down, he is no more able to prove them guilty of any Fundamental Error in the Chriſtian Religion, or of any of the Errors he hath falſly and loudly Charged them with, than to move the Monument; although he may uſe his Meanings, Interpretations and Gloſſes; in which he hath been too Guilty to be creditted by them that well know him.

And for all his Preferment and Ordination, his Black Coat, and White Surplice, and Empty Noiſe about Outward Things, in his late Sermon, and pleading for Set Forms of Prayers, he doth but ſhew his Contradictions and Confuſion. For he ſaith, 'I would not have any *Retract.* p. 12. 'to think, I Relinquiſh my Teſtimony to Chriſt's **inward** 'Appearance *in* the Souls of Men, and God's Inward Re- 'velation and Teaching by his Spirit *in* Men; for I remain 'in the **ſame Teſtimony**, as to the Main, and I hope ſo 'to do. So that all may conſider, that before he was Received into the Church, and Ordained a Preacher, he had an Infallible Faith and Perſwaſion, touching the Fundamental and Eſſential Doctrines of Chriſtianity, and he would not be thought to Relinquiſh it.

Retract. p. 13. He ſaith, 'I remain Conſtant to my former Principles, 'with reſpect to the great Doctrines of the Chriſtian 'Faith.—With my preſent Faith they agree.

So

So that he was not Erroneous when a *Quaker*, as to the great Doctrines of the Christian Faith, nor in his Vindicating the *Quakers* Doctrines; and yet he would have the *Quakers* guilty of gross and vile Errors, Heresies, Denying the Lord that Bought them, *&c.* which makes me fear, he hath sold himself to do Wickedly. For it is evident to those that knows them, and are rightly acquainted with their Doctrines, and that have observed their Conversations, and are not Prejudiced and filled with Ill-will against them, (which never speaks well) that they do truly and sincerely Own, and firmly Believe the Holy Scriptures, and all Doctrines therein contained, both with respect to God, Christ, the Holy Spirit, or Word of God: 'And by Believing in the Light, Spirit, and Word within, (as *G. K.* saith, p. 22. of his *Retractations*) 'we are 'brought naturally to own the Scriptures, and the things 'therein declared; to own *Moses* and the *Prophets*, to 'own the Dispensation of God to the *Jews* in that day, 'and to own Christ in the Flesh, his Miraculous Birth, 'his Doctrine and Miracles, Sufferings, Death, Resurrection, and Ascension; together with the Wonderful 'End and Design of God therein, *&c.* And this Me-'thod I very well approve of still. And so do the *Quakers*; and therefore are many among them so Laborious and Earnest, to turn People to this *Light*, *Spirit*, and *Word* within, and are willing not only to spend and be spent, but do spend and are spent, to bring People to Believe therein, and only for the Good and Benefit of their Souls, and not for filthy Lucre sake.

And altho' he saith, He very well approves this Method yet through Conceitedness his strong Will, great Passion, abominable Pride, impatiency under Contradiction, and being filled with Rage and Prejudice, he is attained to that degree, that he can now not only confidently Contradict what he once call'd *Truth*, (and what he also

affirm'd

affirm'd in the Name of the Lord) but himself also.

And although he pretended with a free and willing Mind, to make a general Retraction of all the hard Names, and uncharitable Censures, 'he hath at any time, 'either by word or writ past, on any——humbly desiring 'their forgiveness. He hath in his Advertisement on a Hearsay Story, cryed out of a *Quaker-Cheat*; this is their Cheat and Abuse; and charges them by wholesale, with seeking to *Defame* and *Abuse* him, and cries out *Abuse* and *Shame*, and all by Hearsay, and on Presumption. But it's to be feared, he's now so used to Confessing, that he don't mind to Forsake: But it's *He that Confesseth and forsaketh, that shall find Mercy.* But his Building the things which he once Destroyed, hath made himself a Transgressor.

Retract. p. 44.

So Requiring him, by plain and express Scripture, and in express Scripture-Terms, to answer what he hath writ against Water-Baptism and the Supper, and particularly the Ten Queries, that he delivered to him and his Brethren, that call that Eating of Bread, and Drinking of Wine, once or twice in a Year, in the Publick Assembly, the *Sacrament*, as *G. K.* and his *Brethren* now do; *For*, according to the Proverb, *what's Sauce for the Goose, is Sauce for the Gander.* And there are many other things, which he now practiseth, he ought to bring **plain** and **express** Scripture for.

So I shall now conclude; beware that thou be not deceived, and brought down in thy Jollity, *Eccles.* 11. 8. For an envious Man hath a wicked Eye; he turneth away his Face, and despiseth Men. Let him, and those concerned with him, therefore Read and Apply *Isai.* 3. 9. *Jer.* 2. 19. and *Hos.* 5. 5, 6, 7.

FINIS.